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AN INTRODUCTION TO THE HISTORY OF RELIGION. By Frank Byron Jevons, M.A., Litt. D., Classical Tutor in the University of Durham. London: Methuen & Co. Pp. 415.

This book is the third number of a series of "Theological Handbooks" which are being issued under the editorship of Dr. Robertson, of Durham. It treats of early religion from the point of view of Anthropology and Folk-lore. The author claims that it is the first attempt that has been made in any language to "summarize the results of recent anthropology, to estimate their bearing upon religious problems, and to weave the whole into a connected history of early religion." Dr. Jevons deals in a highly interesting manner with such topics as Sympathetic Magic, Taboo, Totemism, Fetichism, Ancestor Worship, etc. From these institutions is traced the growth of Monotheism. For Dr. Jevons holds that the principle of evolution applies to religion; though the course of evolution need not be uniformly upward, relapse being sufficiently common in the history of religion. Thus it is quite conceivable that Totemism was a degeneration from some simpler form of faith, an amorphous monotheism. In fact, the author says that it was only amongst one people of the earth, the Jews, that this primitive religion developed into something higher. Everywhere else it degenerated into the grosser form of animal worship. Dr. Jevons points out that, "though evolution is universal, progress is exceptional." It is impossible, however, to summarize the book here. It is crammed full of facts gathered from all sources, and may be strongly recommended to every one interested in the growth of primitive religion and the development of early religious institutions.

W. F. TROTTER.

TRINITY COLLEGE, CAMBRIDGE.

THE CLUE TO THE AGES. Part I. By Ernest Judson Page. London: Baptist Tract and Book Society. Pp. xii., 283.

In this volume the author criticises the Evolutionary Hypothesis as applied to the higher life of man, and rejects it in favor of his own theory of Creation by Principle. At odd intervals in the discussion he contrives to drag in a comparison of the respective merits of an established and a non-established church to the disadvantage of the former. Mr. Page is, to say the least of it, eccentric. The *parabola* is stated to be "symbolic of man's moral

nature" (page 272). In a chapter on "The Unification of the Universe" he demonstrates to his own satisfaction by means of *conic sections* the trustworthiness of the Biblical account of the age of the world, and the freedom of the will! The book is extremely crude, not to say quite unintelligible, in places. The following is a sample: "The infinitesimal multiplied by infinity gives unity. The infinite principle operates in primitive nebosity, and creates the infinitesimal atom. Multiply this by infinity, and you get unity. Unity is the characteristic ratio of the parabola symbolic of man's moral life. Man is the unit of the Universe." (Page 272.) A companion volume, entitled "Recreation by Principle," is promised.

W. F. TROTTER.

TRINITY COLLEGE, CAMBRIDGE.

INTRODUCTION TO PHILOSOPHY: A Hand-book for Students of Psychology, Logic, Ethics, Æsthetics, and General Philosophy. By Oswald Külpe, Professor of Philosophy in the University of Würzburg. Translated by W. B. Pillsbury and E. B. Titchener, of Cornell University. London: Swan Sonnenschein & Co. New York: The Macmillan Company, 1897.

This is an attempt to indicate the general nature of philosophy, its relations to the sciences, the divisions into which its subject-matter falls, and the chief divergent schools that tend to arise in its treatment. Külpe divides philosophy into A. The General Philosophical Disciplines (Metaphysics, Epistemology, and Logic); B. The Special Philosophical Disciplines (Natural Philosophy, Psychology, Ethics and the Philosophy of Law, Æsthetics, the Philosophy of Religion, the Philosophy of History). The schools of philosophy are classified as A. Metaphysical Schools (among which we find the headings Singularism and Pluralism, Materialism, Spiritualism, Dualism, Monism, Mechanism and Teleology, Determinism and Indeterminism, the Theological Schools in Metaphysics, the Psychological Schools in Metaphysics); B. Epistemological Schools (including the following: Rationalism, Empiricism and Criticism, Dogmatism, Scepticism, Positivism and Criticism, Idealism, Realism and Phenomenalism); C. Ethical Schools (including Theories of the Origin of Morality, the Ethics of Reflection and the Ethics of Feeling, Individualism and Universalism, Subjectivism and Objectivism). A book of this kind, in which the relations of the various departments of philosophy and the various